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A WORD ADDRESSED TO YOUTH.

THE sooner a young man can say with holy Job,—
“I know that my Redeemer liveth,” the better. Young
men must die as well as the aged. Few live to seventy.
Many die under twenty-seven.

Now, to enjoy the favour of God in life, and to possess
a confidence in him in death, is, doubtless, the summit of
human happiness. But can this be expected, if a young
man be found quite regardless of what is the word and
will of Almighty God? Instruction is a first-rate bles-
sing. Bible learning is the best wisdom. (See Prov. i.
and Ps. cxix.) Without all question, ignorance of the
Bible is the worst and most dangerous kind of ignorance;
it has proved fatal to thousands!

The words spoken by Jesus Christ, in a way of just
reproof, may be applied to many,—“Ye do greatly err,
not knowing the Scriptures.” Let Bible learning, my
dear young friends, be your first and favourite study.
Let me entreat you to form, by the grace of God, one
resolution on the day you read these lines; to consult
the holy Scriptures daily. Consider out of three hundred
and sixty five days indulged you each returning year,
how many hours you *ought*, in duty and gratitude, to
spend in Bible study. Let not the *news* of the day, rob
you of your time.

In humbly offering to you my friendly counsel, I could
wish that you would not grovel with the low, or sink
with the unworthy, or herd with the base; I would say,—
*elevate your character—regard your time—improve your
talents—benefit the world—be concerned for your soul—
be cautious in forming a connexion for life.* I hope you
feel no objection to such advice.

I. *Elevate your character.* Rise from a state of childhood. You are becoming young men, you are entering into the world. Lay aside childish vanities. Acquire a rich fund of wisdom.—“Get understanding.”—The celebrated Bacon says “Knowledge is power.” Ignorance and presumption are the two millstones by which the enemy grinds the souls of many to powder. Self-conceit is a bar to improvement. Be humble and teachable. Associate with those who possess knowledge, and are willing to impart it. Respect the aged; it is the ready way to be respected by them. Shun loose company as you would an infected house. “If sinners entice thee, consent thou not.” Never forget that “Evil communications corrupt good manners.” Associating freely with loose,—giddy—wicked young men, is the ready way to lose all that is excellent and promising. Remember “The fear of the Lord is the beginning of wisdom.”—It is “fools that despise wisdom and instruction,” “Walk not thou in the way with them, refrain thy foot from their path.” It is full of danger, and the end is destruction. God calls you from the evil way, never turn a deaf ear to him. Be not self-willed, “Lean not to thine own understanding.” Remember *Obadiah*, he feared the Lord from his youth; *Samuel*, he began his services in childhood. *Josiah*, “while he was yet young began to seek after the Lord!”

2. *Regard your time.* Time is a talent of prime importance; when once it is gone by, it is irrecoverably lost. Let time be to you as gold is to the miser; gold is a precious metal,—time is a valuable talent. Never lay it out but to the best advantage. “A moment you may want, when worlds want wealth to buy.” Let any three young men spend that time in reading the records of natural and moral history, and other valuable authors, which other three young men may spend in sauntering, and in idle public-house chat, and the former will shine as a constellation, while the others:—but I will not expose them. Improve your time. Be familiar with the best books. Endeavour to become thoroughly acquainted with the authors you do study. These may help you to redeem your time; and to rise in the scale of moral existence. Why do some gentlemen’s sons and daughters move in a higher sphere? Their *education*

elevates them. Let others follow after ; if they cannot be taught by preceptors, be self-taught. Private reading and reflection will accomplish wonders. We have had, now and then, a self-taught genius, which, as a comet, has out-blazed a thousand educated stars. The laborious and successful *Richard Baxter* was a self-taught genius.

Labour and attention are those "wings of eagles," by which men rise, and ascend above those lower regions of mire, folly, and vice. Do not be discouraged. You may rise. Never leave a subject till you have conquered it. Subdue your mind, check your passions.—Have done with *little* things.—Often say to your own heart, What am I now doing? Am I properly improving my time, or is it running to waste?—May I not do *better*?—What model do I set before me?—Ask yourself every evening what has been acquired in the day. Only one wise sentence learned in a day, would produce three hundred and sixty-five wise sentences in a year. In two years you will possess seven hundred and thirty wise sentences. And in the small space of four years, you will be master of fourteen hundred and sixty wise sentences. All these intellectual riches may be acquired, at the cheap and easy rate of only learning one sentence in a day! Be wise for time, more so for eternity. Ignorance and idleness have ruined millions! If you have not grace and will not seek it—if you have not the Holy Spirit and will not ask for Him—if you have no inclination and will not cultivate it—beware lest *that* you have be taken from you. You have eyes but you may become blind, you have ears but you may become deaf. Take heed! or all is lost! Talents may be lost by sloth:—by negligence. In affairs of trade and commerce sloth will ruin a man's fortune and undo him. So in the concerns of religion; by indifference, a man's *soul* may become like the vineyard of Solomon's sluggard. A man's activity in the path of duty is no disparagement to the grace of God. Far from it; it shows its energies and excellent nature. "Whatsoever thy hand findeth to do; do it with thy might." "Work while it is called to day." A dead sloth is a moral poison, a preparation of the soul for perdition, a blast to all excellence. True believers are *soldiers, sowers, ploughers, fishers, servants*, all which implies activity and labour.

3. *Improve your talents.* Do this by every means within the compass of your reach. Be athirst for useful knowledge. Read the lives of valuable men, and mark by what means they have risen to eminent usefulness. Not by idleness, but application. Not by sauntering, but attention. A careless youth may become a glow-worm, but he will not become a star. They who will not honour God with the powers they have, must not expect that God will honour them in the exercise of those powers.

4. *Benefit the world,* as far as your influence will reach, by setting a good example. Do not injure it by your vanity. Do not increase its general depravity by your follies. Do not swell the general tide of infidelity by your own unbelief. Lay the Bible on your heart. Take it in your right hand. Do not poison others by a base conversation. Do not increase the lusts of others by indulging your own. Beware of the fatal tankard! and the intoxicating glass! Let your bright example exhibit to all around you a model of faith in the great Redeemer, of hope towards God, and of charity towards men. Be a model to others in every thing praise-worthy. Be so—as to industry in business—integrity of mind—and prudence in conduct. I do not expect perfection, but there should be rapid advance towards it.

5. *Be concerned for your SOUL.* Examine into the true method of salvation by JESUS CHRIST. Be not shy of religious people; rather rejoice in their society. Let the Bible be dearer to you than all the books in the universe. Guard against every sinful compliance.

6. It may be proper to add, be deliberate and cautious in forming a connexion for life. Do not too hastily fix your affections. Regard *Modesty* as a first-rate virtue, —*prudence* as a promising symptom—but sterling *piety* above all. See Prov. xxx.

I beseech you walk in the ways of righteousness." "They are ways of pleasantness." Here is no bitter reflection to torture the mind,—no drunkenness to impoverish the family,—no lying,—no cheating,—no cruel oppressions,—no hypocrisy,—no sedition,—no cursing. All these belong to the ways of folly, ignorance, and sin. The end thereof is death!—O! that you may believe and live.—*Cot. Magazine.*

ANALOGIES BETWEEN THE KINGDOMS OF NATURE
AND GRACE.

ESSAY No. II.

“And pray ye that your flight be not in the WINTER.”
JESUS CHRIST.

THE whole range of creation, and the whole scheme of Divine Providence, were comprehended, by the Saviour's mind. He saw with equal clearness and certainty the events of other ages, as those of the age in which he lived. On a certain occasion, after having given his disciples many important lessons of instruction, in the temple, when retiring from it, one of them directed his attention to its extended and magnificent buildings. “Master, see what manner of stones and what buildings are here !” Human curiosity and wonder were awakened. But neither of them were felt by him, who as God was present when the corner stone of the temple was laid, and who could predict the moment when its foundations should be razed. To the latter event Christ immediately directed the attention of his disciples. He acquainted them with the signs, which would precede the desolation of Jerusalem, and pointed out their specific duties, when the judgments of God were impending. When the hostile standard of the Roman armies, called by Daniel “the abomination of desolation,” should be erected before their defended cities, then Christians must flee, without delay, from Judea into the mountains.

Great hardships and perils would attend so sudden a flight at any season of the year. These would be much increased if it were winter. On this account the direction was given “Pray ye that your flight be not in the WINTER.” Christians may pray for the mitigation of their sufferings, but must never repine at them. Doubtless the Jewish Christians prayed as they were directed, and in answer to their prayer, their escape was made in the warm season. For Jerusalem was besieged in April, and destroyed in September.

This language of the MASTER will be accommodated to reflections adapted to the season. There is WINTER IN

NATURE, WINTER IN RELIGION, and WINTER IN THE GRAVE. Let us contemplate the ANALOGY between these winters.

Winter in nature is familiar with us all. Its characteristics are COLD, TORPOR and UNFRUITFULNESS. Under these topics we shall take a brief view of winter.

The withdrawing of the sun to another hemisphere, occasions winter in the natural world. Then his rays are more oblique, his visits shorter, and the intervals between them longer in duration. These causes produce that ascendancy of *cold* which usually prevails in winter. Then the surface of the earth becomes hard and unfit for cultivation. The fountains and streams of water are congealed and bound in icy fetters. Then God "scatters his hoar frost like ashes, his flakes of snow like wool. Who can stand before his cold." Then the fierce north winds, sweep over the bleak lawn, howl through the naked forest, and beat with violence against the shelters erected by man to defend him from the inclemency of the season. Humanity here pauses a moment and recollects what multitudes each winter, destitute of needful food, raiment, fuel and habitations, pine and shiver, freeze and die, unprovided for, unpitied, and perhaps alone. These are some of the common attendants on the COLD of winter.

TORPOR is another of its characteristics, and then reigns in the vegetable kingdom. The ground is unclothed with herbage to paint the landscape, and feed the grazing tribes. The trees stripped of their foliage, present nothing to the eye but sapless branches, and naked trunks. Myriads of insect tribes lie dormant. Various species of larger and smaller animals, spend the winter in perfect inactivity. The songsters of the grove are hushed to silence, or removed to warmer climates. In this season creation around us appears dreary and cheerless.

Winter is likewise UNFRUITFUL. Then no bending corn waves over the fields to raise the reaper's hope. No boughs loaded with fruit regale the sight, the smell and the taste. Nature seems unproductive and disconsolate. "Like the widow she is clad with weeds of sorrow, and heaves sighs of anguish." In different latitudes and different years winter is unequal in duration

and severity. At the poles it is perpetual, and under the equator it is unknown. But is this the only winter to which our race is subject? No; there is

WINTER IN RELIGION. What multitudes of the human race suffer a perpetual moral winter. The rays of the Sun of righteousness, either never reach them, or fall so obliquely as not to thaw their frozen souls. No love to God warms their hearts, quickens their affections, or produces the fruits of holiness in their lives. In them all is spiritual silence, barrenness and death. The conscience is benumbed, the passions tempestuous, the will unsubdued.

Even where a work of grace is begun in the soul, the Christian is exposed to his winter seasons. He wanders from God, and then God withdraws from him the light of his countenance. He deviates from the path of duty, and the "Light of the world" is seen less frequently and at a greater apparent distance. His affections become cold, his desires and resolutions languid, his devotions formal, his interest in the means of grace sensibly diminished, and his efforts to live godly in Christ Jesus are in a measure palsied. His seasons of spiritual darkness are frequent, long and distressing. When he looks within, the prospect is gloomy. His heart is hard and unpromising for moral culture. The songs of praise are changed to sighing. He groans in spirit "O that it were with me as in months past, when the candle of the Lord shone about me."

In this moral winter the man suffers his attention and affections to be too much engrossed by the things of this world, and his spiritual interests to be overlooked and neglected. Then he is less solicitous than usual about the promotion of God's glory, the prosperity of Christ's Church and the salvation of perishing souls. As few fruits of holiness are brought forth in his life, few fruits of the Spirit are found in his heart. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, must fail of coming to maturity when it is winter in the soul.

In different persons and at different periods, these seasons of spiritual winter are unequal in duration and severity. Few Christians are, however entirely free from them, though they must commonly if not always be attri-

buted to sinful causes. There may indeed be seasons in which the truly pious, under a deep sense of their vileness, unworthiness and barrenness, may conclude that it is winter with them, when in reality they are then growing most rapidly in humility, self abasement, and other eminent Christian graces. Besides, when the body is disordered, it may produce a depression of spirits under which every thing appears dark even to Christians. We ought to discriminate accurately respecting the real causes of particular frames of mind. On the one hand there may be a great flow of animal spirits in religious duties, where there are no gracious affections. On the other hand grace may be in vigorous exercise, when the animal spirits flag. "The spirit may be willing when the flesh is weak."

Some few Christians perhaps may live so near to God, in the habitual frames of their minds, as not to know moral winter. Happy are they indeed, though in this life they never arrive at sinless perfection. Such are the evergreens of the spiritual kingdom.

Winter in nature often extends far and wide. And it is lamentably common for moral winter to be extensively and severely felt even in Christian communities. This fact is indeed deplorable.

Once more: THE WINTER OF THE GRAVE claims our attention. The spring of youth is succeeded by the summer of manhood. This is quickly followed by the autumn of old age, terminating in the winter of man. When entering on that period the frosts of death collect on the temples, the limbs are benumbed and stiffened, and the last particle of living warmth becomes extinct. The body, then a cold, inactive, insensible lump of clay, is committed to its kindred dust. Then the limbs are incapable of motion, the eyes are deprived of sight, the ears no longer hear, and the tongue is mute. The purple currents in the veins cease to flow. They are bound in fetters not to be loosed till the resurrection morning. The cold clods of the valley press upon the bosom once warmed by the social affections. And the worm riots securely on all that was fair, active or vigorous in life. Such is the termination of all earthly hopes. All is then torpor and unfruitfulness. For there is no work, nor device, nor knowledge in the grave.

This winter has overtaken all our race from Adam to Moses, and from Moses to this generation, with the exception of Enoch and Elijah, on whom the high privilege of escaping it was conferred. They passed from the summer of life to the perpetual spring above. The change will be similar to those Christians who shall be living when the arch-angel's trump shall summon the dead to rise for judgment. Not even our blessed Lord himself chose to be exempted from taking part with humanity in this. He descended into the grave, though he saw not corruption. The present generation must all pass through that dreary winter, for there is no discharge in this war. This too will be the lot of all succeeding generations of men except the last. The period that men's bodies will lie in the grave will be very unequal, from thousands of years to only a few days. Thus we have briefly and faintly traced the analogy between *winter in the year, winter in religion, and winter in the grave.* They are alike COLD, TORPID and UNFRUITFUL.

Here let us make some application of the enquiry which our subject suggests. We are now surrounded with the scenes of winter in the natural world. But what is our moral state? Is there not too much evidence that collectively we manifest the coldness, inactivity and barrenness, of moral winter? A spring time of religion is now felt in many places. And is it not of equal importance in other places, that Christians should be awake, zealous and active to promote truth and piety; that they should bring forth much fruit unto holiness, to the glory of their heavenly Father? Souls are infinitely precious. If their moral seed time, their probation season, is spent without moral culture on their hearts, without their sowing to the Spirit, nothing but *winter, unmitigated, everlasting winter*, to the soul can be expected. There is no provision made for the Sun of righteousness, to warm and fertilize hearts in eternity, which through time remained cold, dead, and barren of any holy affection. Dying with uninterrupted winter in their breasts, they must then be removed to an awful, hopeless distance from every cheering ray from the throne of God and of the Lamb. Shall not this consideration arouse professing and hoping Christians, to double their diligence, and see to it that their calling and election is made sure? Shall it not

quicken them to pray and strive that no spiritual coldness and indolence of theirs, may encourage sinners to think their state secure while it is not? Shall it not arouse them to renewed and vigorous exertions in behalf of souls entwined about their social affections? souls directly near them, and souls more remote, who are in danger of having the tempests of Divine wrath, unremittingly and forever beat on their guilty and defenceless heads?

In this land of Bibles, of Sabbaths, and Christian ordinances; the high impulse of holy gratitude should arouse us to feel and act in behalf of others. We live where the VERTICAL rays of the Gospel fall. We are in circumstances peculiarly favourable for moral vegetation to flourish, if watered with effusions of the Spirit. Without these, we shall indeed be like the sands in Africa. But when we reflect, that hundreds of millions of our race, are under the moral poles, where a dreary winter has reigned for scores of centuries, have they not claims on our moral sympathies? Shall we not recognise them as brethren, and do what we can to relieve their necessities? Blessed be God for the triumphant hope which DIVINE VERACITY inspires. A long millennial summer is before those lands now lying in the darkness and frost of polar winter. They shall yet be light, and warm, and fruitful as the garden of God. Already the twilight of that thousand years summer is commencing. And though it advances but slowly; yet HE who in due season visits the arctic and antarctic regions with the benign rays of his sun, will as certainly cause the Gospel's influence to be felt to the ends of the earth.

We know that the winter of the grave is near to all. The aged ought to feel that this is inevitably the next season to the autumn of life, on which they are entered, and which may be almost spent. The middle-aged and the young have no security against having the intermediate seasons struck out with them. What if your souls should this night be required of you? Could your flesh rest in hope and your spirits depart in peace? The man who squanders his seed time and harvest, by studiously forgetting winter, cannot prevent its approach. Nor will thoughtlessness in religion, delay the approach of death. Presently your graves will be ready for you, whether

you are ready for them or not. O be aroused to prepare for the winter of the grave.

Let the Saviour's words remind us to pray, that it may not be winter with our souls, when called to take their unknown flight into eternity. A death bed has distressing attendants enough without the gloom of moral winter. Acute pains, exhausted strength, gasping lungs, and the ghastly features of the king of terrors staring us in the face, need the counteracting influence of a lively Christian hope, and strong religious consolations, to render the passage from time into eternity comfortable. As we desire calmness, and support on our dying pillows, let us fervently pray that we may be preserved in life from spiritual coldness and unfruitfulness, and that through light and love and comfort from Christ, our last moments on earth may be filled with the peace of God which passes all understanding. Let us pray that our souls may be in the waiting posture of Simeon, and Paul. "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;—and not to me only, but unto all them also who love his appearing." Then we could commit our bodies to the dust, in the lively hope of a spring-time from the grave, when winter of every name and in every degree would be for ever past. The resurrection of the just will entirely free them from ever being incommoded with winter's cold, frozen hearts, or the terrors of the grave. It will effectually arouse them from all the torpor and inactivity of these winter seasons. Their unfruitfulness will then be terminated.

Winter is an uncomfortable and undesirable season in itself considered; but it makes spring more delightful, and in the economy of Providence is useful: So moral winter and the winter of the grave, are, in themselves considered, dreary and appalling; but they have their utility in the economy of grace, and they will add fresh delights to the resurrection morning, and to the heavenly Paradise. There the smiles of spring, the delights of

summer, and the fruits of autumn, will be blended, through the vertical rays from the ineffable throne. There grows the tree of life, bearing twelve manner of fruits, and yielding its fruit every month. "Blessed are all they that do the commandments of God, that they may have right to the tree of life, and may enter in through the gates into the city."

BIOGRAPHICAL SKETCHES.

DANIEL.

[Concluded from page 18.]

It now remains that we briefly consider the **ADVANTAGES** which resulted to Daniel, from his being the object of God's special favour.

He had sweet communion with God. The ardour of his piety was attended with that peace of God which passes all understanding. The nature and extent of this advantage can be known only to those who have experienced it. The stranger to vital and practical godliness does not intermeddle with this joy. It is the highest enjoyment the soul knows on this side of heaven.

Again, it insured him the protection of an Almighty friend. Weak and defenceless mortals, exposed to ten thousand dangers, stand in need of such a friend. And Daniel experienced great advantage from it. It gave him favour with the prince of the Eunuchs, at the commencement of his publick life. It raised him to posts of honour and usefulness. It was the means of preserving his own life, and the lives of many others, when the decree went forth that all the wise men of Babylon should be slain. Enjoying the special favour of God, the king's dream with its interpretation, was revealed to him in answer to prayer. And when the malice of his enemies had thrown him into the lions' den, God sent his angel to stop the lions' mouths, that they should not hurt him. Thus the Psalmist's inspired testimony was verified. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Since God was his

protector, no weapon formed against Daniel could prosper.

Once more; the special favour of God, imparted to this holy man clear views of spiritual things. He had a deep insight into the word of God, as well as a prophetick view of future events. By this favour of God, there were imparted to him eminently clear views of the Messiah's character, the time of his advent, and the object of his humiliation, to make an end of transgression and bring in everlasting righteousness. These were not merely casual glances, but discriminating and abiding views. The kingdoms of this world with their fading glories were made to pass in review before his prophetick eye, and the spiritual kingdom of Christ, as the stone cut out of the mountain without hands was seen expanding till it should fill the whole earth.

Lastly; the special favour of God, obtained for Daniel the testimony that he pleased God, and that at the end of the days he should stand in his lot. The end of the days, when distinguished honours were reserved for him, was to be at that solemn period when those that "sleep in the dust should awake, some to everlasting life, and some to shame and everlasting contempt." When "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," the lot of a star of the first magnitude in the firmament of glory was appointed for him. Thus shall it be done unto the man whom the King of kings "delighteth to honour."

Here let us affectionately enquire of the dear hopes of the Church whether the most important of Daniel's privileges are desired by you. Do you desire that peace which the world can neither give nor take away? You must seek it in communion with God. Do you need and desire protection and defence against seen and unseen dangers to which you are exposed? Can you find it any where else but in the favour of the Almighty? Do you desire health, wisdom, and usefulness; you must "flee youthful lusts, and follow righteousness, peace, faith, charity, with those who call upon the Lord out of a pure heart." You must be temperate, sober, studious and prayerful. This is the only path in which you can expect to obtain the blessings desired. If you are the objects of God's favour, he can give you favour in the eyes of others.

He can render you long and eminently useful on earth. And from whom besides can you obtain an incorruptible crown of glory, when the wealth, the honours and the pleasures of earth are no more? In a word; do you desire all that is worth possessing in time, and to be the companions of Daniel in glory; you must seek it in that sobriety, humility, devotion and integrity, which rendered Daniel a man greatly beloved of God. May God by his grace enable you all here to choose wisdom's ways which are pleasantness and peace, and hereafter crown you with eternal glory.

A VOICE FROM THE GRAVE.

We proposed, in our last number to give some extracts from sermons preached to the young, in Boston, a century ago. We shall insert a few paragraphs from the discourses of the Rev. Messrs. WADSWORTH and FOXCROFT, joint pastors of the old Church, which now meets in Summer-Street. **THEY BEING DEAD YET SPEAK.**

[From the Sermon of Rev. Mr. WADSWORTH.]

If young persons would rightly fear God, they should diligently study His will, to direct them in it, and quicken them to it: For His revealed will, shows what He forbids, what He requires, and what obligations they are under to obey Him. He has shown them what is good, and what He requires of them, (Mic. vi. 8.) this He has done in the holy Scriptures, which are able to make wise unto salvation, through faith in Christ Jesus, (2 Tim. iii. 15.) Timothy in early life knew those Scriptures, and so should others also. The Scriptures are God's law, they are Christ's love-letter to His people, they are the saint's charter containing the privileges belonging to them: youth should maintain a diligent, constant practice of reading the holy Scriptures; of regarding them as the light of their feet, and lamp of their paths, (Psalm cxix. 105.) Search the Scriptures, (John v. 39.) Let the word of Christ dwell in you richly. Meditate on God's Law, night and day, (Psalm i. 2.) Hide it in your hearts, that you may not sin against God: Wherewith shall a

young man cleanse his way? By taking heed thereto according to thy word, (Psalm cxix. 9. 11.) Dear Youth, you cannot rightly fear and serve God, unless you are acquainted with His revealed Will. You must know His will, else you cannot do it; what He *forbids*, that you may *avoid* it; what He *requires*, that you may *perform* it. Study to know God's will, both as a part and a means, of that fear you owe Him: as a part of it, for it is what He requires. (1 Chron. xxviii. 9.) Know thou the God of thy fathers, (Rom. xii. 2.) That ye may prove what is that good, and acceptable will of God. (Hos. iv. 6.) My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee. Again, study God's will, as a means of that fear you owe Him. Practice is the end that should be aimed at in seeking knowledge. We should study to know God's holy will, with a purpose, desire and design to do it, to conform to it. (Josh. i. 8.) This Book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein. (Matt. xxviii. 20.) Teaching them to observe all things whatsoever I have commanded you. The commands of Christ should be taught, and therefore learnt, that they may be observed and obeyed. Therefore, my youthful friends, prize your Bible as the best of all books; prize it above gold, above much fine gold, esteem it sweeter than honey or the honey comb, (Psalm xix. 10.) It shows you how to get peace with God, how to please Him, how to honour Christ and to get honour in His sight; it shows you how to get pardon of sin, how to behave yourselves in every station and condition, how to get a sanctified use of providences, how to save your souls, to escape hell, to get to heaven, and possess eternal glory. O let this best of books, be the chief subject of your study and meditation. How much time is wretchedly mispent, thrown away, lost, in reading useless, or worse than useless books. But seriously and diligently to read and study the holy Bible, is one good means to make us wise to salvation, holy in time and happy to eternity.

[From the Sermon of Rev. Mr. Foxcroft.]

The first sort of young persons to be exhorted are the habitually **SECURE** and insensible. Too many, I am afraid, there are of this unhappy character among our young people, as well as elder, notwithstanding the repeated solemn calls, warnings and exhortations they have had from time to time. Therefore there is need of this address to the secure. And O that we might succeed in these our last attempts!

Let every unconcerned unconvinced young man now before the Lord, consider I am particularly speaking to him, in the name of God, that God who searches the heart, who expects you take heed how you hear, and will one day call you to an account: in His great and dreadful name, I say, I am now speaking to you. O consider this young men, and dare not turn away your ear, nor harden your heart: but hearken unto the voice of God, and see that ye refuse not Him that speaketh from heaven. Harken to the counsel which is brought you, and send us not back to our Master with that melancholy complaint,—Who hath believed our report? We have laboured in vain.—Yet, be it so, our judgment is with the Lord and our reward with God!

But what arguments and expressions shall I choose? O that I might be directed to such, as shall affect and penetrate deep! God is our witness, whom we serve in the Gospel of His Son, that our heart's desire and prayer for you all is, that you may be saved. "Now, therefore, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God! and as workers together with Him we beseech you, that ye receive not the Gospel of God in vain." In the bowels of Jesus, and by all the compassion you owe to your perishing souls, we beg you, yea we command and exhort you by our Lord Jesus Christ, that you now, even now begin to consider your ways.

I. Then, Consider the great sinfulness of your present security. Great is your wickedness herein: your guilt is very obvious and prodigious. Your carnal security implies the blackest ingratitude, the basest disingenuity, the vilest injustice, rebellion and presumption. It betrays a secret infidelity, and proceeds from accursed principles. It is a manifest disobedience to the preceptive will of

God. It is slighting the threatenings of His law, a contemning the promises of His Gospel; and opposing the gracious designs of His word and ordinances and providences. It is a high contempt cast on the blessed God; it is a dishonourable reflection on His wisdom and love in Christ; it is a reproaching His justice, holiness and truth; it is a defiance of His infinite power; an abuse of His mercy, and a mocking of His patience! it is an insolent spurning at His favour, neglecting His service, misemploying the time and talents He has given you, and preferring the devil before Him. Further, it is a denying the Lord that bought you, and trampling under foot the Son of God. It is also a resisting the Holy Ghost and doing despite to the Spirit of Grace.

Your security then is a heinous iniquity. And what is an unspeakable aggravation hereof, it immoveably fastens upon you the guilt of all your other sins. O secure young man, labour to see what horrible guilt lies upon you! And let the time past suffice to have been spent in this dreadful wickedness. Now awake to righteousness and sin not.

II. Consider the absolute inexcusableness of your sinful security. You have no plea in the world to cover your guilt. Your security is wilful and chosen. It is against many calls and cautions both in the word and providence of God; you cannot therefore plead, you have not been duly warned and called; God and men are witnesses to this. You cannot plead invincible ignorance of the way of salvation, the necessity of conversion, the need of convictions, and the methods in order hereto: for light has come into the world, and you choose darkness. You cannot plead insuperable difficulties in the way: for Grace is offered, Grace sufficient; and you refuse it. You cannot pretend want of encouragement; for great and precious promises are set before you. You cannot pretend want of helps to assist you; for you have all needful means of conviction and awakening. You cannot have the face to pretend want of leisure; that you have no time to attend the necessary care of your soul; being engaged in other matters of higher importance; for there is nothing of equal or comparable moment with that: or being as a servant in a continual hurry of care and employment, and not at your own disposal: for you may,

you should in this case, redeem time from your bed and table, and otherwise ; as knowing you have a Master in heaven whose service must not be dispensed with on any score whatever. You cannot be so absurd as to pretend any unfitness of the present time, or say that you are too young, to concern yourself about the grave matters of religion : for that which is at all times your indispensable duty, and so necessary to your present, as well as future, safety and comfort, cannot be begun too soon. Besides, how many others no fitter by nature nor riper in years than you, have early sought and aright improved convictions, to their saving repentance ? What then will you say, when God shall arise ? How wilt thou answer it, O young man, when God shall bring thee into judgment, that thou hast not remembered thy Creator in the days of thy youth, but walked in the ways of thine own heart, and in the sight of thine eyes ? Verily you have no cloak for your sin. Every mouth shall be stopped. Behold heaven, earth, and hell shall bear record against you ; yea your conscience will be instead of a thousand witnesses, and strike you into silence and confusion. “Whoever remains graceless in the day of grace, will be found speechless in the day of judgment.”

ADVICE TO AN APPRENTICE, IN A LETTER FROM
THE REV. MR. HERVEY.

[Concluded from page 22.]

SECONDLY.—*Obedience to his commands.*

See how fully the Apostle speaks to this purpose, Colossians iii. 22, “Servants obey in all things your masters according to the flesh.” Observe likewise from this passage not only the necessity, but also a compass and latitude of your obedience, how large and extensive it is. It reaches not barely to a few, but to all and every instance. If you should receive orders that are ever so much against the grain of your inclination, you must force yourself to comply with them ; receive them as you used to do nauseous physick ; though they be unpleasant at first they will do you good, and be comfortable to you afterwards ; your own pleasure must always stoop, and

give way to your master's. If he sets you such a task as is mean and ignoble, and such as (according to the expression of the world) is beneath a gentleman's son, do not scruple it dear brother, but dispatch it cheerfully. Remember who hath said, "Servants obey your masters in all things." And oh! remember, that he as well born and bred as we will, yet he that was higher than the highest of us all, even the most excellent and illustrious person that ever lived, condescended to the lowest and (as our fine folks would account) the most shameful offices. The Lord Jesus Christ, though the brightness of his Father's glory, disdained not to wash his disciples feet. Neither be dejected though you be treated in an unworthy manner, or set to do some mean or low office for him, or his family; but rejoice rather in that you are made like unto your Redeemer, and in the happy prospects you will have of becoming great in heaven, by being so little on earth. I am aware that this piece of advice is not so unexceptionable as the rest; it may possibly be adjudged the mark of too yielding and sneaking a spirit; but never forget, that the things which are most highly esteemed by God, are held in least repute by men. I know and am sure, that if any apprentice would make such a compliance for the sake of preserving peace, and out of conscience to the command of God, and with an eye to the example of Christ, there is a day coming when he will not repent of it; when it will not be deemed a blot in his character; but be an ornament of grace to his head, and more comely than chains about his neck. Well, you see your obedience must be universal; you must come when he calls you, and go where he bids you, do all that he commands you, and let alone all that he forbids you. This moreover must be done, not grudgingly, or of necessity, but readily and gladly; for hear what the Scripture saith, "Whatsoever ye do, do it heartily; and again, with good will doing service;" so that we must not creep, but be quick and expeditious in our business howsoever disagreeable. You must not go about it with grumbling words and muttering in your mouth, but with so satisfied an air as may shew that you are pleased with whatever pleases your master.

Thirdly, *In faithfulness in his business.* This is the last branch of your duty to your master: and since Moses has

obtained an honourable testimony, on this account, be you also faithful in all his house. You may find this, as indeed all the qualifications of a good servant, described by St. Paul, (Tit. ii. 10.) "Not purloining," says he, "But shewing all fidelity." You are charged not to purloin, i. e. not to keep back from your master, nor to put into your own pocket, nor to convert to your own use, any of that money which in the way of trade, passes through your hands. You were taught from your childhood, to keep your hands from picking and stealing, and I hope you abhor such abominable practices from the bottom of your heart. You must not sell at a cheaper, and buy at a dearer rate, in order to have some valuable consideration made you privily in your own person: these differ from robbing on the high-way, (they are flagrant acts of dishonesty, and will cry to heaven for vengeance,) only in being less open and notorious. Such tricks and villainous devices do the same thing by craft and treachery, as house-breakers do by force and violence; therefore, dear brother, denounce, detest, and fly from them as much as from fire, arrows, and death. Besides you are not only to abstain from such clandestine knavery, but also to shew all good fidelity. What is meant by this, you may understand by reading how Joseph conducted himself in Potiphar's service. Your master it is likely will commit the management of some of his affairs to you; and you must endeavour by a discreet behaviour, and pious life, to bring the blessing of the Lord upon all that you take in hand. You must lay out your time and your labour, and give all diligence, to answer the trust reposed in you. You must not delay the business that is urgent, nor do your task by halves, nor transfer that to others which is expected you should do yourself. The slothful man (says Solomon) is brother to him that is a great waster; therefore you must avoid idleness, and carelessness. In a word you must do nothing knowingly and wilfully that is likely to impoverish your master, but seek by all lawful and laudible means to increase his substance; all this you must observe not only when he stands by you, and inspects you, but when his back is turned, and you are removed from his view, otherwise your service is nothing but eye-

service, such as will prove odious to man, and is already condemned by God, for if you appear to be industrious and in earnest, before your master, but to loiter and trifle when out of his sight, you will be chargeable with hypocrisy, a sin extremely hateful to Christ, and grievously pernicious to the soul. But I am afraid I tire you; this one sentence therefore and I have done. You must carry yourself throughout the whole of your apprenticeship, so respectfully, so obediently, so faithfully, that, at the end of it, you may truly say with Jacob, "With all my power I have served your father." I had more to write, but will send you (if you care to accept it) the remainder some other time. May God bless you all, and your affectionate brother, &c.

CATACOMBS OF EGYPT AND ROME.

"THE Egyptians," (says the New Edinburgh Encyclopædia,) "believing that if the human body could be kept entire, it would be revisited by the soul, contrived, by means of embalming, to preserve it from decay. Then it was deposited in catacombs excavated in the earth, to await the return of the animating principle. Hence resulted those wonderfully extensive and intricate subterranean galleries and chambers which have remained to the present day.

"Excavations are always found in the vicinity of the most extensive cities; and they are always seen in remote and sequestered places. But those of Thebes, from the reputed splendour of the city, have been viewed with peculiar interest during many succeeding ages.

"The whole chain of mountains in the neighbourhood of Thebes is penetrated for almost three fourths of its height, by an incredible number of openings, leading to an immense labyrinth of catacombs.

"The catacombs of Rome, like those of most other places, are long, narrow, subterranean galleries, crossing each other at right angles, or passing off obliquely. Chambers at each side occasionally appear, and a glimmering of light is admitted by openings above, distant by intervals of 300 yards or more. But in the interior it is as

dark as night. The excavations are invariably under the earth, in the pizzolana whereon the city is built: they are necessarily narrow to preserve the roof, and, in some parts, are vaulted. Nevertheless the earth frequently detaches itself from above, and obstructs the passages, or totally blocks them up. There are cavities along each side, which have formerly been appropriated for the reception of lamps; and deep niches penetrate into the walls, wherein the bodies of the deceased were deposited. These niches are invariably in proportion to the size of the individual; those of women and children being smaller than the rest.

“The bodies are regularly arranged in one tier of niches above another, along the sides of the galleries, each niche of sufficient capacity according to the number it was required to contain, and closed at the foot by a single brick. In general, the galleries can admit of a man traversing them with facility, and there two or three rows of niches are seen: in some places they are more lofty, and Bosio relates, that one he discovered was so high, as to receive eight or ten bodies above each other in the sides. Parts of the same gallery, however, were so low, that he had to advance bending downwards, or crawling on his breast, to the different streets and passages; probably the consequence of the superincumbent earth having given way.

“The cement, by which the tombs are closed, unless where yielding from too great desiccation, is yet entire; and on removing the brick to inspect the interior, the skeletons of the deceased appear in good preservation. In elucidation of this fact, let us quote the words of an adventurous explorer, who recently penetrated these gloomy mansions. ‘The brick obstructing the aperture, of a catacomb being removed, a body, apparently that of a young woman, was discovered. Even yet all the teeth were preserved in her jaws. Her bones were totally covered with stalactites, exhibiting a most singular spectacle; for the light reflected by the motion of the torches, seemed to animate the body, and the image of the spectator was multiplied a thousand fold, by the most entire portion of the skull.’—‘Another tomb was opened, wherein a skeleton, turned toward the east, was seen. The hands were crossed on the breast, and but few teeth were in the jaws: it seemed to be that of an old man

When my guide stretched one arm to the head, and the other to the feet, designing to raise the skeleton, it immediately fell into a whitish humid dust. Nothing except the substance of the teeth, which were eleven in number, remained : the whole skeleton had vanished from view.'

" In another part of the catacombs there was found a horrible kind of pincers, with which the flesh was torn from the bones of martyrs ; and also vessels full of concrete blood, which crumbled to earth, but on being wetted, immediately shewed its crimson hue."

The sketches we have given of the Catacombs of Paris, Egypt, and Rome, powerfully attract our attention to this truth, " The grave is the house appointed for all living." This whole world is but a vast CEMETERY. Think of the dust of 150 generations, consisting of from 500,000,000, to 800,000,000 of our race, as sleeping with its parent earth ! Who slew this hundred thousand millions, and laid all their pride and glory in the dust ? The monster SIN. Nor has his ruthless hand been confined in its works of desolation to this planet. He has extended it among the morning stars,—extinguished the splendour of myriads, and consigned them to the blackness of darkness.

He claims the prerogative of bringing the present generation, and all succeeding generations to the grave. Nor can his claims be resisted. " For it is appointed unto men once to die ; and after that, the Judgment." Here we are constrained to enquire after the conscious spirits which once inhabited the dust now reposing in catacombs, and other cemeteries. They have all gone to God who gave them to receive according to the deeds done in the body. Of what importance to them now, is any circumstance of mortal life, farther than as it contributed to form their moral character ? Will not the same be true of us, in a very short period ? Where will our spirits be in one hundred years from this ? How shall we then view the mere earthly pursuits which now interest us so much ? If while our bodies were mouldering in the tomb ; what if some of our conscious immortal parts should find themselves in those deeper, darker regions for souls, where the SECOND DEATH reigns in all its terrors.

THOUGHTS ON ELEMENTARY PRINCIPLES OF NATURAL PHILOSOPHY.

OUR investigations in Natural Philosophy, in this number, will be directed to those parts of it which are more commonly called Astronomy. In contemplating the solar system, we find a glorious centre. The circumstances, movements, and appearances of all the rest of the system, depend on this CENTRE.

The solidity, density and weight of bodies diminish, as the distance from the sun is increased. When a cubic inch or cubic foot of water, is made the measure and called one, the average density and weight, in the different planets, will be nearly in the following proportions. Mercury 9, Venus 6, Earth 4 1-2, Mars 3, Jupiter 1 1-4, Saturn 1-2, Herschel not accurately ascertained. It is obvious, therefore, to youthful capacities, that the solidity and weight of a cubic foot of matter, in Mercury is 18 times greater than in Saturn.

We may observe further, that light and heat decrease as bodies are removed at greater distances from this centre : they diminish as the squares of the distance increase. At a given distance taken as one for future measurement, we arrive at the following conclusions. At twice that distance or 2, the light and heat are 4 times less, for 2 times 2 are 4. At thrice the distance they are 9 times less, for 3 times 3 are 9 : and in this ratio 4 times 4 are 16 : 5 times 5 are 25. These calculations, demonstrate at once, that those bodies nearest the sun, not only feel most of his life-giving influences, but they will most brightly reflect his glorious beams.

But there is another thought respecting the solar system which deserves expansion. The hourly motion of the planets in their orbits are unequal. Not only must the Divine Architect have at first imparted to some of them more velocity in their PROJECTILE force, than to others, but the very principle of attraction tends to make bodies nearest the sun, move with greater rapidity. This we find to be true with respect to the planets. The hourly motion of Mercury in his orbit, is 111 thousand miles ; of Venus 81 thousand ; of the Earth 68 thousand ; and of Herschel only 15 thousand.

This conclusion irresistibly follows, that the nearer revolving bodies approach to the centre of the solar system, the more rapidly they will move in their orbits.

Now suppose a spherical body, to have a projectile force,—a movement directly forward, in the planetary system, and that it should cease to feel the power of attraction towards a centre, what would be the consequence? Obviously this, that such body would fly off in a tangent and recede further and further from the centre forever. Conceive of this earth in these circumstances. It would cross successively the orbits of Mars, Jupiter, Saturn and Herschel, till its progress could no longer be marked by limits known to the finite mind. How full of terror the thought of such an event.

Here let us revert to the thought in our first number, that God is the SUN and CENTRE of the moral universe. All *holy intelligences* revolve in orbits where his moral perfections and Divine efficiency influence all their circumstances, movements and appearances. Holy love is MORAL GRAVITATION. The greater nearness we attain to the Father of our spirits and his Son Jesus Christ, in devotional and holy conformity to the moral course of his appointment, the greater the moral density and worth we shall possess. Moral worth is nothing more nor less than tending to God and holiness as a centre. Besides, the nearer we revolve to this MORAL CENTRE, the more spiritual light and warmth we shall enjoy, and the more brightly we shall reflect the rays which we receive from the INEFFABLE THRONE. This is the way to shine with peculiar effulgence in the firmament of glory. Nor should we forget that moral approximation to the Deity will increase the velocity of our movements in his service. The rapidity with which Gabriel wings his flight to bear the messages of the Eternal, is to be attributed to this cause.

How interesting the reflection, that the principle of divine love, binding and impelling holy intelligences in their orbits, will be actually attracting them nearer and nearer to God forever. The period will arrive, when the least of all the saints shall possess more moral worth, shine with more brilliancy, flame with more ardour, move with more moral celerity, and enjoy more felicity, than the highest seraph has ever yet done. Yet this moral approxima-

tion will forever leave the nearest creature infinitely removed from the TOPLESS THRONE.

A most distressing reflection here occurs, that the moral agent in motion, not feeling the influence of holy love attracting and binding him to God, is receding more and more from moral worth, spiritual light and warmth, and all their interesting attendants. Already he is without the orbits of all creatures who love and serve God, and is moving towards darkness where no human conception can long trace him. How overwhelming the thought to correct moral sensibilities, that the most moral of the UNHOLY who peruse this, if not brought to feel the attraction of holy love to God, will continue receding from him till the period shall arrive when more hostility to the Creator, more malice towards creatures, and more misery will be felt by that soul, than now swells and wrings the heart of the prince of darkness. But I forbear to expand a thought so full of terror. Let each of us devoutly offer to God the prayer of the Psalmist, "GATHER NOT MY SOUL WITH SINNERS."

AMERICAN EDUCATION SOCIETY.

THE SEVENTH REPORT of this Society has been politely handed us by its Treasurer. We rejoice in the evidence it affords of the increasing influence and utility of this excellent Institution. We were intending to give our readers an abstract of its origin and progress, when we opened to an able one on the pages of the Missionary Herald, which is condensed precisely to our limits.

Origin and Progress of the Society.

"In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance and at an adjourned meeting several other gentlemen were invited for the purpose of ascertaining whether it was not their duty to educate more than one; and if so, how many; and in what manner? The subject here opened

in still greater magnitude, and at another adjourned meeting, in the Vestry of Park Street Church, where the neighbouring clergy and others had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, December 6, 1816. Fear and trembling then mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from the jarring elements of denominational and local feeling, assumed in the eyes of many an imposing aspect: and some sincere friends of the object more than doubted the practicability of uniting, in its favour, the energies of any considerable portion of the Church. But, the providence of God had proclaimed that "something must be done;" many hearts responded, "something shall be done." Heaven smiled on the incipient measures that were adopted, and in the first year of its existence, the Society received into its treasury \$5,000; and the second year, \$7,000; the third year, \$6,000; the fourth year, \$19,000; the fifth year, \$9,000; the sixth, \$13,000; the seventh and last, \$17,000, besides a bequest of \$2,500, and important aid to a large amount in board and clothing, tuition and classical books, making a total in cash, of \$76,000. This Society has now a permanent fund of \$21,800, and has afforded assistance since its organization, to three hundred and fifty-four young men. —GREAT EFFECTS RESULT FROM LITTLE CAUSES."

YOUNG MEN'S AUXILIARY EDUCATION SOCIETY OF BOSTON.

In our last number we not only named the American Education Society as deserving to be noticed on our pages, but we engaged to introduce to our readers, a promising child of this beneficent Parent institution. Since that time we have enjoyed the high gratification of attending the fourth anniversary of the Boston Young men's auxiliary Education Society. The Rev. Justin Edwards of Andover preached on the occasion from Neh. vi. 3.—"*I am doing a GREAT WORK so that I CANNOT come down.*" The discourse was ABLE and ELOQUENT, leaving a deep impression of the importance of special exertions to perpetuate and increase the number of qualified and faithful labourers in the Gos-

pel vineyard. Each friend to Zion, must bid this interesting Society Godspeed. With its present officers and members, and with the high and holy motives they have to press forward, we are confident, that it *will* not, it CANNOT languish. We rejoice in being able to present our readers with an epitome of its history, kindly handed us by one of its active members, sincerely hoping that its publication may induce many young men in other sections of the country to GO AND DO LIKEWISE.

DURING the fall of 1818, a young gentleman* of this city started to his friend the idea of attempting to aid the American Education Society, by subscription, among the young men of Boston. These two individuals agreed to open a subscription paper, and to head it with their own names. This done, they procured the subscription of their fellow boarders; enlisted them in favour of the object; furnished them with similar subscription papers; and requested that an effort should be made by each to procure the membership of their friends. The hopes of the original projector brightened at every step; the subject being proposed, met the approbation of the young men generally. It was soon thought expedient to call a meeting, to explain more fully the object, for which the money was solicited.

Accordingly, after printed and verbal notice was extensively circulated, a meeting was holden, in the Vestry of Park Street Church, on Wednesday Evening, Dec. 16, 1818, for the purpose of taking measures to organize a society, auxiliary to the American Education Society. Mr. Noyes was here called to the chair. After a prayer, and a free discussion of the object for which the meeting was called, several resolutions were passed; among which was the following; "that the members of this meeting will do all in their power, during the time which shall intervene, previous to the adjourned meeting to procure the subscriptions of the young men, not exceeding thirty-five years of age, throughout the town.

An adjourned meeting was holden Jan. 20, 1819, at the Supreme Court Room; when a committee, previously appointed for the purpose, reported a constitution.

The Society was now organized by adopting the constitution, and choosing officers. Francis C. Gray, Esq.

* Mr. Daniel Noyes.

was chosen President. By this time, the Society had already the names of four hundred members; and ever since, with "onward" for its watch-word, it has increased in stability, firmness and resources. Experience however has proved, that, to continue a large society in this city, especially among this class of the community, constant vigilance and activity is requisite. Young men, generally, are not permanently located; and therefore however ready, and disposed, they may be, to aid in an object so laudable, as that for which this Society was instituted, yet, their frequent removal from town, must eventually render a society almost extinct, unless its friends are constantly employed in procuring members, to fill the places thus vacated. The first year's labours, enabled the directors to pay to the Parent Society \$500; and the report* presented, and the speeches made, at the first anniversary, were well calculated to excite the members to renewed exertions. The second year \$500, was paid; and at the anniversary, a report, written by the individual who first projected the Society's formation, was read; Rev. Samuel Farmar Jarvis, D. D. was now called to the presidency. A subscription was opened during the autumn of 1821, to afford an opportunity to those who were disposed to contribute more than their yearly subscription; and in a short time over \$200 was subscribed: so that the Society's third payment to the Parent Institution was swelled to \$714. The anniversary of the last year was celebrated, by an appropriate sermon from the Rev. President. This year William P. Green, Esq. has been chosen President, and Rev. Benjamin B. Wisner vice President. By the Treasurer's report, presented at the annual meeting, in January last, it appears that \$1000 has been paid to the American Education Society, the last year: making the total amount contributed since the organization of the Society, \$2714. Worthy as this sum is of the young men of this City, and conclusive as may be the inference drawn from the foregoing statement, that there are in this numerous class of our citizens, many who possess a highly becoming zeal for the promotion of the best of causes; yet it is no less evident to those who have attended to the subject, that if suitable exertions

* By Mr. David Hale, Jr.

were made a much larger number of subscribers could be obtained, and the annual resources of the Society be increased to a degree that would surprize all.

In the field of MISSIONARY ENTERPRIZE, the labours and fruits of every succeeding month, are deepening the conviction that much ought to be attempted and that by the blessing of "the Lord of the harvest" much may be accomplished, for enlightening and reclaiming an apostate world.

BIBLE CLASSES.

In our last number, we alluded to the efforts of several Ministers in Boston and the vicinity, for the religious improvement of the young in their Congregations; particularly by means of Bible Classes; and promised to notice the subject again in future numbers. The first of these was established in *Park-Street Congregation*, of which the Pastor, at our request, has furnished the following account.

"THE Bible Class in Park-Street Congregation, was commenced in the latter part of September; and consists of both males and females of twelve years of age and upwards. It was formed, and has been conducted, by the Pastor, in conjunction with the Rev. Mr. Wilbur. At the preparatory meeting, thirty-six females and eighteen males were present. The present number associated is *two hundred and thirty-six*;* of whom sixty-six are males and one hundred and seventy females; the great body of whom are between 15 and 25 years of age. They meet on Wednesday evening, once in a fortnight. The following mode of instruction is adopted. WILBUR'S Biblical Catechism is made the Text-book. The pupils are divided into six classes: four of females, and two of males. Six questions are given out every evening, one to each class; the answer to which, some one member of each class is called upon to repeat from

* The number actually present usually exceeds 300; though but 236 are actually associated.

memory. The repetition of the answer is followed by remarks from the Instructors, either critical, explanatory, doctrinal or practical, as the subject suggests and requires. A principal object, however, has been to make a direct and personal application of the passages recited and the truths taught to the conscience and the heart. Every Lecture commences and closes with prayer.

It was originally proposed that the meetings should be held *every week*, as soon as the number, who would thus associate, should be ascertained; and that, every other week, the pupils should study the historical books of the Old and New Testament. This latter course was to be commenced with a series of lectures on the languages of the original Scriptures and their early versions; their authenticity and genuineness, the truth of their history, and the Nature and Evidences of their inspiration. These were to be followed, as the successive books occurred, by appropriate lectures on the plan and subject of each book, its age, author, history, &c. &c. When these shall have been given, it is intended to begin the study of the historical books themselves—one or more chapters being appointed for a lecture, as the case may require. In this course, the pupils will be advised to procure the historical catechism of EMERSON; and at each lecture, will be first questioned as to the facts recorded, and the instructions which they communicate. It will then be the design of the Instructors to furnish such information as may appear necessary, concerning the geography of the country referred to, its government and laws, and the character, manners and customs of its inhabitants; to remove apparent difficulties and objections; and to render the leading truth taught in the given passage directly practical. The pupils will be advised to take notes of what they hear; and at each subsequent lecture will be examined as to the important features of the preceding.

The course of historical instruction has hitherto been prevented by the religious state of the Congregation and particularly of the Biblical Class itself. At the preparatory meeting, an unexpected solemnity and tenderness were discoverable in all who were present. The instructors, though believing that God would bless his own

truth, had not anticipated a blessing on their labours before they were begun. What they witnessed, however, on that occasion forcibly reminded them of the promise, "Before they call, I will answer; and, while they are yet speaking, I will hear." Since that time, the attention to religion among the pupils, and in the congregation, has been such, as to render the commencement of the course of historical instruction impracticable. The design, however, is still kept in view; but though the immediate accomplishment of it is in itself desirable, yet the Pastor would rejoice in being compelled to postpone it, until not only all the youths thus associated, but all the congregation, were introduced into the family of Christ.

With regard to that part of the course already commenced, the following advantages are conceived to attend it.

The pupils commit to memory a large number of the most important passages of the Scriptures. These will probably be retained through life.

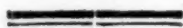
They are led to examine these passages, with a direct reference to the important truths which they communicate.

They investigate all the doctrines of the Scriptures for themselves, and the scriptural evidences by which they are supported.

Their attention being secured; the best opportunity is furnished to apply the truths thus taught immediately to their own hearts.

The Spirit of God may be expected to bless his own truth. On this point the language of *Experience* is already decisive.

With regard to the advantages, which may attend the proposed course of historical instruction; as it is not yet commenced, nothing need be said respecting it."



Of the classes in the Old South Congregation, the Pastor of that Society has, at our request, furnished us the following account.

"There are two classes; one of young ladies of fifteen years of age and upwards, consisting of about ninety

members ; the other of young men of sixteen years of age and upwards, consisting of about forty-five members. They were established about three months since, and meet, at present, once in four weeks, on the same day ; the female class in the afternoon, and the young men's in the evening. The meetings will probably be soon increased to once a fortnight. They both meet on the same day, and recite the same lessons, for the convenience of the Pastor. The class for young men was commenced at their special request. The method of instruction is the following. The Pastor first delivers a course of lectures, six or seven in number, on the authenticity, credibility and inspiration of the Scriptures, and the manner in which they should be read and studied by private Christians. Of each of these lectures, after delivering it, he gives them an abstract, of which they take notes with a pencil, which are written out as soon as convenient in a book prepared for the purpose, with such enlargements from the lecture as they may have retained in their memories ; and carefully studied previous to the next meeting. After the lecture has been delivered and the abstract given, the classes are examined by the Pastor on the preceding lecture, and the exercise concluded with a practical application of the subject recited, to the conscience and the heart. After this preliminary course is finished, it is intended to commence with the book of Genesis and go through, in the first place, with the historical parts of the Bible, then with the Epistles, and with the other parts in such order as shall be found most expedient. In this part of the course the following method will be pursued. For example, let the two first chapters of Genesis be assigned for one lesson. The Pastor will at one meeting of the class notice and give the explanation of the various difficulties that may occur to the attentive reader ; he will then mention the several doctrines taught in these chapters with the evidence they furnish of their truth, occasionally referring to other parts of the sacred volume, where they may be more fully or distinctly revealed. Of these remarks the members of the class will take notes in the manner before described. At the next meeting, after the lecture on the two or three subsequent chapters has been delivered, the class will be examined on the chapters which were the subject

of discussion in the previous lecture, by questioning them—first upon the chapters themselves as contained in the Bible, noticing as they occur the difficulties of which the solution had been given at the last meeting; and then upon the account which had been given of the doctrinal instruction communicated in this portion of the word of God. After which the exercise will be concluded with a practical application. In studying the New Testament the References and Key appended to the edition lately published in this City by Mr. Wilbur will probably be used.

Without intending any reference to other methods of communicating biblical instruction to the young, the following may be stated as some of the advantages of the method which has just been described.

I. It compels the Pastor to study the Scriptures themselves with care, and may furnish him with materials for lecturing at a future period to his Congregation; a method of preaching by far too much neglected at the present day.

II. It furnishes the members of the class with information respecting the evidences of revelation, the manners and customs of the people to whom the Scriptures were originally communicated, &c. &c. which, though not essential to salvation, will be gratifying and profitable to them through life.

III. It exercises the judgment as well as the memory and the conscience, and may therefore contribute to their intellectual as well as moral improvement.

IV. It brings the doctrines of the Bible before their minds in the order and connexion, and in the very aspect in which they are communicated by the Holy Spirit.

V. It is calculated to induce a habit of attention to the instruction imparted in every part of the sacred Scriptures when perusing them in course, and thus to correct the very common practice, even among Christians, of reading their Bibles without observing the *sentiments* intended to be communicated by the Holy Spirit.

VI. It furnishes the Pastor with an opportunity of making a practical and personal application, to this interesting portion of his flock, of *every part* of the sacred volume."

It gives us no small pleasure to detail the successful efforts of Boston Ministers, in collecting around them ZION'S HOPES, expanding their memories, enriching their understandings, elevating and refining their taste, and what is of still higher importance to youth as immortal beings, impressing the conscience, and by the blessing of God, purifying the heart, and controlling the will. Other Congregations are adopting similar methods of instruction, and we hope to be favoured with a full account of their efforts and their success for future numbers.

LEARN TO STOOP.

(Related in a Letter from Dr. Franklin to Dr. S. Mather.)

"The last time I saw your father was in 1724. On taking my leave, he shewed me a shorter way out of the house, through a narrow passage, which was crossed by a beam over head. We were still talking as I withdrew, he accompanying me behind, and I turning toward him, when he said hastily, **STOOP! STOOP!** I did not understand him till I felt my head hit against the beam. He was a man who never missed an occasion of giving instruction; and upon this he said to me, *You are young, and have the world before you; Stoop as you go through it, and you will miss many hard thumps.* This advice, thus beat into my head, has frequently been of use to me; and I often think of it when I see pride mortified, and misfortunes brought upon people, by their carrying their heads too high."

JUDICIOUS REPROOF.

Dr. Gifford, as he was one day shewing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman, who was present. The Dr. taking an ancient copy of the Septuagint, and shewing it him, "O!" said the gentleman, "I can read this." "Well," said the Dr. "read that passage;" pointing to the third commandment. Here the gentleman was so struck, that he immediately desisted from swearing."

The following Hymn, from the pen of Rev. J. NEWTON, is inserted, as adapted both to the season, and to one Essay in the present Number.

See how winter's icy hand
Has stripp'd the trees, and seal'd the ground !
But spring will soon his rage withstand,
And spread new beauties all around.

My soul a sharper winter mourns,
Barren and fruitless I remain ;
When will the gentle spring return,
And bid the graces grow again ?

Jesus, my glorious Sun, arise !
'Tis thine the frozen heart to move ;
Oh ! hush these storms, and clear my skies,
And let me feel thy vital love !

Dear Lord, regard my feeble cry,
I faint and droop till thou appear ;
Wilt thou permit thy plant to die ?
Must it be winter all the year ?

Be still, my soul, and wait this hour,
With humble prayer, and patient faith ;
Till he reveals his gracious pow'r,
Repose on what his promise saith,

He, by whose all-commanding word,
Seasons their changing course maintain,
In ev'ry change a pledge affords,
That none shall seek his face in vain.

TO READERS AND CORRESPONDENTS.

We thank the Christian friends whose communications have enriched the present number of the Monitor. We hope to receive from them other articles as often as their multiplied labours admit of their contributing. We shall probably introduce more miscellaneous matter in succeeding numbers than we have yet done. We wish to glean frequently in the field of human science, but to lay all our sheaves at the feet of Christ.

We renew our request that able pens would condescend to use this publication as the medium of addressing that portion of the young for whom it was principally designed, and also to give hints to parents, &c.